

not take the journey to be accomplished; I
must not repeat the charge to which we
have laid ourselves open because of our
ignorance; but perhaps in future letters I
may be allowed to take a closer survey of
the field of education as regarded from
the standpoint of knowledge & of the correct
~~correspondence~~ affinity existing in human nature
with the knowledge proper to it. For the present, all
I desire is, that "abstract knowledge" should present
itself to practical persons as the crying
demand of the nation, the mandate,
let us say, pronounced by certain failures
to understand the science of relations, &
that other necessary equipment, "the
science of the proportions of things."

to the blackness of the ash-birds ^{under} yonder the
 'flute in the crimson wall,' & ^{the} thrill of the
 song of the lark. There is fresh joy in
 new acquaintances by sight; the flamers
 who can name the riders in the flow, felt
 an attentive audience; the stay-at-homes
 like to hear who were at Church, or the play,
 & the ~~happy~~ ^{happy} through the marriage more names
 to the ^{him} ~~listeners~~. In like manner, a small
 flower-list or bird-list ~~go to a season of~~
 acquaintances you have and ^{during the} ~~are a~~
^{season of} ~~universal~~ delight; you long to extend your
 list & to become intimate with individuals.
 Rather with weather & weather help the happiness
 of life. It is not that the person occupied
 in 'chatting' birds, or in gardening, if he
 only in a word as to, is living his life. ~~He gets~~
~~for the time being.~~ As for the quarries
 field clubs of the northern towns, on which, on a
 Saturday afternoon weavers & miners crowd
 themselves as accomplished botanists, birdmen,
 geologists. Their Saturday cannot mean not
 only 'life' but splendid joy, ~~except to last~~
 for a week. It is to be hoped that the ^{many} ~~last~~

last page look me -
 But a man - - diversion -

This is the contribution of our generation to the
 science of education, if it is not an unworthy one.
 we perceive that a person is to be brought up for
 his own uses (in the first place) & after that
 for the uses of society, but, as a matter of fact,
 the person who ~~must~~ 'lives his life' more
 completely is also the person of most service
 to others because he contains within him
 provision for many ^{seriously} activities which are ~~also~~
 employed in living his life, to say nothing of the
 negative advantage to the community arising
 from the fact that the man is ~~not~~ dependent
 but is able to live on his own resources.

(put this here)

~~It is~~ his mind. We need not consider his
 brain, a duly exercised & duly exercised
 mind takes care of its physical organ provided
 the organ receives the proper material nourish-
 ment. But our fault, an exceeding great
 fault, is that we keep our own mind & the
 minds of our children shamefully underfed.
 The mind is a spiritual octopus, reaching
 out limbs in every direction to draw in ~~an~~ ^{innumerable} ~~innumerable~~
 notions of that which ^{underlies} the action of the
 mind itself, becomes knowledge. Nothing can

The humanists had grasped a principle; they were aware of the supreme value of words. The boy who leaves school without a vocabulary, who knows few adjectives, few verbs, & is as to nouns in the condition of the excellent Mrs. Innesgrove, who when told

"We do not call Beaumont & Bohannon the West-Indies, you know," made no comment because "she had never in her life called them anything at all." Now, a person is limited by the amount of things he is able to call by their names, qualify by appropriate epithets: this is no mere pedantic trifling, it belongs to that uncomfortable mystery we call human nature; & the modern order of education ^{with its emphasis on} ~~with its sloshing of~~ "things, not words," is intrinsically demoralising. The human intelligence demands letters

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"world will
accuse herself
of ~~even~~ having
then called them
anything
in the whole
course of her
life?"

It is within her
memory how a
~~man~~ ^{understand}
negotiates full upon
books as the famous
Socrates full upon
the deserted camp
of Sennacherib.

literature, with a more than bread ~~the~~ ^{language} ~~and~~ It is only as he has been & is
nourished upon books that a man
is able to 'live his life'. A great deal of
mechanical labour is necessarily performed
in culture; the artist, the great labourer,
cannot think all the time of the block he is carving
the figure he is modelling; how good? But he

"Because his
secret soul
a holy choir
repeats."

Should be figuring to himself the true scene
in the heart of Androthion, the 'high jinks' ⁹
Guy Manning, that his great nation shall be
playing with him, as it is with the people,
working people, do these things: Graving & on
can say out of a rich experience, - My
mind to me a kingdom is; many & on
fields with knowing that there can be no
unremediable misfortune so long as he
has his mind. But ⁹ earth has grown feeble
in these days, hope faints in our heavy ways,
but charity waxes strong; we would make
all men millionaires if we could, or
at any rate, take from the millionaire 4
pence to the multitude; we doubt even
henceforward ⁴ ~~venturous~~ Robin Hood of a statesman
will rise (as ever,) & take office in that
direction, but when all has been done in
the way of equal amelioration we shall
not have ^{enable} ~~imposed~~ men to 'live their lives'
unless we have given them a literary education
of such sort that they choose to continue
in the pleasant places of the nation.

'There is all very well in theory, come on objects,
(but look at the masses, are they able to receive
letters? Spectacularly. It is the journalist & anything
in the nature of a book must be 'watered'
down & padded to suit their comprehension.

But is it not true that the working man talks in
'journalism' because it is only the newspapers
that do them the grace to meet them ^{on} their own ^{level} ground? Whether school education
or life has ^{ever} opened books in their way, &
their adoption of the only literary speech
that comes ^{thus} ^{to} them, offers only proof
of a natural ^{latent} appetite for letters. One cannot
always avoid appeal to the Authority one
knows to be ~~absolute~~ ^{final} & I will not
apologize for one doubt we have all wondered
^{that Christ should expose}
~~at the~~ ^{the} profoundest philosophy exposed by Christ
to the multitudes & the 'Many', whom even Socrates
contemned. Now & then wise men arise

who also perceive that there are ~~any~~ ^{no} double
differences between men, but - they are
not - differences of class, caste or colour, Sir
George Reynolds has a fine passage
in his 'Lectures on Art' in which he mentions
that beauty of form & features is pretty

The fact is, letters is, like a universal appeal¹⁷
 because they respond to ^{instinct} innate appetencies, young
 Tennysons, de Quinceys & the like are as we all
 know 'unordained' readers, but they are
 capable of ~~attaining~~^{forming} on their own accounts.
 It is for the average the student the Eastward
 boy Lowell's lay urgent claim to a literary
 education; their minds respond to this
 & to no other appeal, & they turn out perfectly
 intelligent persons, open to knowledge by many
 avenues. And there is another little
 suspected class who kick against
 'learning' but take to letters; & the persons
 of original mind, who are sometimes persons,
 the lives of the poets & their distinctive.

Now letters persons convince us that there are many
 who like 'Cicero' Hartley Coleridge, say, who
 ought to their lessons, "The pity is, 'It's so ^{large} full
 of my will, my thoughts," for working
 over again, whose intelligence is in reason
 of their education, letters are the immediately
 accessible vehicle of knowledge, & being
 learned the 'elements' of reading, writing, grammar,
 it is unnecessary to trouble them with any
 other 'elements' their natural intelligence
 & mature minds make them capable.

with difficulties as they occur, & for further
 education, every working man's club
 should have an encyclopedia. Some
 men naturally take to learning, & will
 struggle manfully with their Latin grammar
 & Greek Cicero, their Euclid & trigonometry,
 but the general conclusion remains
 that for men & women of all ages, all
 classes & all complexions of mind
 letters are not only an imperative &
 daily requirement to satisfy that universal
 mind-hunger the neglect of which gives rise
 to emotional disturbances & as a consequence
 to half the social evils that fret & dismay
 us.

It will be urged that moral evils arise
 from the heart rather than from the mind,
 but where can the affections go to school
 so fitly as to literature? Is it not that
 speaks to every organ of which each may say—
 "She gave me eyes, she gave me ears,
 And humble cares, & delicate fears;
 A heart, the fountains of sweet tears,
 And love, and thought, and joy."

As for a man's conscience, where else is to be found
 so many a life & instruction in manners
 as deeply & so masterfully administered?

But the primal heart never ceases ^{to} receive with the openness of a child & applies with perfect practicality.

And for a man's most intimate concerns, the matters between him & his God, the transactions of the soul, here, a growth & activity dependent upon growth & activity supplied, conveyed chiefly through the literary medium of the Word.

Heart & mind, soul & conscience, are convenient expressions which tally with common experience; but, recognizing that as the body is one & hath many members, so that which is not the body, the person, let us ^{say} call it, is one, with diverse functions, we still perceive that daily none of these activities can be carried on by a few feebly members deprived of its due assistance. That which is not-fast must be sustained as thoroughly & as regularly as that which is corporal. & the Word sustenance is literature.

Let us not be deluded by empirical psychology or by the intrusion of physiology beyond its proper domain: let psychology help us all the way to secure a deeper supply.

of blood for the maintenance of brain
 & digestive organs; then we believe, he
 functions only, any attempt to order
 the appropriation or the result of such
 supply is intrusion & disastrous except
 in the case of disease. No one is permitted
 to order the spiritual economy of his thoughts,
 affections, aspirations excepting by those
 laws of spiritual life which it is the part
 of wisdom to discern. But we are
 not permitted to blind as bats & give
 a child half an hour's drill by way of
 his dinner, or half an hour's economy
 or gardening in lieu of that non-enforced
 diet which his nature demands. One
 cannot feed one's self with the ^{element} of a
 person must be nourished ^{in both} ~~at all~~
^{points} ~~points~~, the more of a person he is, the
 more serviceable he is to society & the more
 satisfying is he able to live his life.

no one can live without

p43pneu50

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Not a philosophy which ~~sets~~ points out the
order, means + end of effort intellectual or
other; ~~which~~ ^{discovering} falls into melancholia
or more active madness; so we go about
picking up a maxim here, another there, an idea
elsewhere + make a ~~sort of~~ ^{totality patchwork} of the whole ~~to suit~~
~~of the whole~~ ^{an equivalent method} which we call our principles, happy
fragments enough we piece together ^{to cover our nakedness} in a short burst
when I have once been deceived. "I can never can
believe" - such + such a class of persons. "We did
ourselves very well." "I never interfere. It's not
my business." ^{much} of a hundred sayings we
may hear any day, ^{belonging} and all lives founded upon
an ignoble philosophy. I doubt people are
better than their words, better than their own
thoughts; we speak of ourselves as 'finite beings',
but is there any limit to the generosity, nobility
of almost any person? The hearty spoken "It
is the rule," that distressed us all a little while ago,
what a vista does it disclose of generosity, ^{generosity}
expensiveness! Human nature has not failed;
to protest against what there is has surprised
in the process; perhaps there is no one who has
not the power to act greatly + this may not be
surprising ⁱⁿ generosity. What has
failed us in philosophy + that applied philosophy
which is called education. Philosophy, all the philosophies

We want to be governed; we want to be trained
 by 'orders', soldiers & schoolboys enjoy
 discipline; there is respect for in strongest
 words stigma; the fact of being 'under orders'
 adds dignity to character. When we revolt
 it is only that we may transfer our allegiance.

We want a new start, we are a little sick of
 ourselves & of knowing in advance how we
 shall behave & how we shall feel on all occasions.
 The change we want is to other aims, other
 ways of looking at things. ~~It is not a question of fit~~
~~up to the same unsatisfactory person way things~~

We feel that we are more than there is room
 for; other conditions might give us room, we
 don't know; anyway, we are ~~in a~~ ~~unhappy~~
 There are too many of the current matters
 that oppress us, ~~but~~ & we are in need of a
 philosophy which shall deal with things of the
 spirit. We believe we should be able to rise to
 its demands, ^{however thought} for the goal is not in the narrow
 human matter so much as in our limited
 knowledge of conditions. If the cry of death is
 despairing, but is it not joyful? The beautiful dark
 forms that have come down as heritance would
 not fit the 'downy path' of day, but of evening & dawn
 where they are beloved.

Continued

We have become gentle, healthy, kind; our
conscientiousness & our charity are morbid;
we cannot seek in our beds for a deep profound
anxiety ^{for} ~~disturbance~~ about the well being of everybody; we
even exceed the generous ^{happy} thought that
paradise, for a good man - one might be
found to die - almost any man will risk
his life for the punishing without question of good or bad;
and we expect no less from preachers, ^{doctors} ~~light of our~~
^{persons} ~~the general public~~ ^{an annoying} ~~inquiry~~ ^{held}
~~to place the other day almost amounted to a~~
~~nothing but more that let himself be caused to long~~
~~as there was in danger; it is preposterous, but in~~
~~what human nature expects of itself. No, we are~~
~~not decadent, our weaknesses are perhaps~~
~~caused by growing pains. We are poor things, doubtless~~
~~but we are ready to break forth with our ^{strength} ~~and the~~~~

Chances given to a full life of passionate devotion.

And, all our elegant demands are made by words written in
a book, by the manipulation of a Person; we are
waiting for a Christianity such as it would be
if it ^{was} known. ~~Christ~~ Christ has been for
our uses; ~~but as an example, to ^{these} ~~himself~~, to~~
~~showing, a more manipulation is needed~~ ^{to ~~showing~~} ~~but~~
What if a time were coming when we should

be able to cry with George Herbert,
 "How sweet doth my Master sound! my Master!"
~~the words, being a sweet content~~

~~"An orientall grace, my Master."~~

So it shall be when the shout of a King is
 among us, & are their not premonitions?

But these things come not by prayer & fasting,
 by good works & self-denial; there is something
 prior to all these upon which our ^{Master} muscles
 with dishonourful urgency. Why will ye not know?
 Why will ye not understand?

My excuse for touching in a letter to a newspaper
 upon our most intimate concerns is that ^{the matter} ^{is} ^{his}
 belongs to the domain of letters, ^{the subject} & ^{the writer}
 the lighter interests, & ~~even~~ ^{the} part of the public reads,
 because we are all moved by the spirit of our time;

These things are our secret preoccupations; we
 have come out of a long liberation as persons "veiled
 with tangles," & are ready, ^{to answer for a great cause.} ~~to take up our cross~~

^{our guide of the road} ~~the~~ ^{the} Way & we know where to find
~~the~~ ^{the} Way, but we must bring a new zeal &
 new method to our studies; we are no longer deep
 here & there & read a perfunctory chapter with a
 view to find some word of comfort or comfort for
 our ~~own~~ ^{our} use. We are engaged in the study, ⁱⁿ
~~the~~ ^{the} development of that consummate
 Philosophy which meets every occasion.

But, ^{all} ~~every~~ demands of the intellect, every
 impression of the soul. The arrogance which
 pronounces judgment upon the written word
 upon as slight an acquaintance as would
 hardly enable us to cover a sheet or two of
 paper with the sayings of the Master ~~correctly~~
~~reported~~, which confines the divine teaching
 to ~~the~~ ^{few} ~~words~~ ^{of} ~~the~~ ^{Master} ~~of~~ ^{which} we are
 able to release some half dozen sentences, is
 as absurd as it is blameworthy.

Let us give at least as profound attention
 to the Master's teaching as the disciples of Plato
 say, gave to his words of wisdom. Let us have
 our book in hand. The orderly & progressive
 sequence, the penetrating quality, the ~~invaluable~~
 appeal, the unique content of the teaching, ^{which} ~~the~~ ^{divine} ~~life~~ ^{life}
~~which~~ ~~man's~~ ~~salvation~~ ~~depends~~. Let us read
 not for our profit, though that will come, but
 for love of the knowledge, ^{which is} better than thousands
 of gold & silver, which we are acquiring.
 Truly, we perceive that this knowledge is
 the chief thing in life, the only thing ~~precious~~
~~worth having~~; the meaning of his saying, Behold,
 I make all things new, shows up to us, we
 get new ideas as to the relative worth of
 things, new vision, new joy, new hope, and new

Therefore I might
 be well to take some
 one of the chronological
 arrangement of
 the Gospel history, in
 the history of the world.

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new aims attract us: to have is the common aim of man, to get their effort; but when they begin to awake to realities, they would ^{we} ~~for~~ work the works of God & to do becomes our object. The desire would reach a stage beyond ~~being to be~~, in his doing, & his aim is ~~to be~~ & personal holiness, his aim. But when we direct ourselves of presentment of actions & it is the least of the learners, we discover that that which is required of us is to know; that the Master's demand of the multitude & of the disciples was that they should know, understand. Knowledge is the principal thing; for out of our understanding of the true taught by Christ comes our being, our character, that which we are, our conduct in turn, that which we do, is the material outcome of character, & our possessions, the things which we have, even to houses & lands & better things, does not. The nature of life depends on what we do, what we are, & finally on what we know?

A delightful thing about the Book of Common Prayer is the way in which it leads us from profound teaching to summarize the whole in a prayer for what seems a little personal matter, so, that we may bring the problems

+ histories that appeal to the imagination; let
 the children learn by means of things is her
 mandate: + the charm + tenderness with which
 it is delivered may well blind us to its ^{deceptive} ~~character~~
 character. We recognize Rousseau, of course, +
 his Emile. That self-suspecting person who should
 know nothing of the past, should see no visions,
~~recognize~~ ^{allow} no authority. But human nature
 in children is stronger than the eighteenth
 century philosopher + all the ~~educational~~ theories
 which he continues to impose. What else he
 told a fairy tale to a child ^{has been said} is aware of that
 natural appeal for letters to which it is
 our business to minister. Are we not
 able to believe that words are more than meat,
 +, ^{as believing} shall we not rise up + insist that children
 should have a liberal diet of the spirit? Rousseau
 in spite of false analogies, fallacious arguments
 was able to ~~illuminate~~ ^{illuminate} ~~father~~ ^{father} ~~mother~~ ^{mother} ~~mind~~ ^{mind}
 of ^{the world} ~~the world~~ of affairs throughout Europe + the great
 best of education he knew. His eloquence convinced
 men that this was his assigned work, + a work
 capable of achievement. We should do well
 to ^{preserve} ~~hold fast~~ this legacy, to ~~have left us~~ ^{have left us}, the
 conviction that the education of the succeeding
 generation is the chief business of every age!

through ourselves.
 But we are emerging from the slough of materialism
 we are willing to ^{believe} ~~let~~ children ^{into the domain} ~~shall~~ ^{with the agency of} ~~shall~~ ^{through} the agency of a practical & useful education.
 But children, ^{however} have their rights, & chief among
 these is the freedom of the City of Mind. Let
 them use things, know things, learn through things
 by all means; but the more they know ~~of~~
 letters the ^{letter} ~~more~~ ^{with the more intelligent hands} ~~will they be able to~~ ^{use} ~~the~~ ^{the}
 things.

I do not hesitate to say that the whole of a child's
 instruction ~~at the conveyed~~ through the best
 literary medium available. His history book
 should be written with the lucidity, concentration
 personal conviction, ^{directness} ~~and~~ ^{admirable} simplicity which characterize
 a work of literary calibre. So should his geography
 books; the so-called scientific method of
 teaching geography ^{now} in vogue today is calculated
 to place a child in ^{an} ~~a~~ falsest relation to his world;
 it is impossible that the human intelligence
 that assimilated the sentence, ~~at this~~ ^{one} ~~one~~ ^{meets}
 with in children's books, but the memory retains
 them & the child is put in the false attitude of one who
 knows or pseudo knowledge.

Most of the geography books put into children's
 hands require to be translated into terms of

literature before they can be apprehended.
 Great confidence is placed in diagrams &
 pictorial representation, & it is true that
 children enjoy diagrams & understand them &
 they enjoy & understand puzzles, but there is
 apt to be a great ^{gap} ⁱⁿ ^{the} ^{mind} ^{between} the diagram
 & the fact it illustrates. We find ^{hand} ^{eye}
teaching in these days, teaching much by
 picture, lantern slides, cinematograph displays;
 but without lesson there is not profit, &
 probably the pictures which remain with
 us all are those which we have first conceived
 through the medium of words, pictures may
 help us to correct ^{our notions} but the imagination does
 not work upon a visual presentation; we
 say the phrases of a description on our palette
 & make our own picture, ^{perhaps} ^{which} ^{we} ^{work} ^{of} ^{it}
 how I know who means until he has clearly
 enough to form a mental picture of a place or
 thing, & this is the case with children & all persons
 of original mind, a map to point the place in
 position, & then tell about it, is what we want. But
 intelligence has perhaps suffered since we have
 taken to travelling with a book in stead of a memory.
 The latter guides better aimed at, & during presentation
 of facts. As for the latter, it is not

belonging
 to
 another
 category

~~children, style is a fine quiet one, and a~~
~~pleasant amusing style, and a reading-made-easy~~
~~style, not a style specially adapted to~~
~~children, but simply that style of an author~~
~~who writes English with ease and distinction.~~
 Readings in literature, studies of prose or
 poetry, and not doubt generally attract the
 historical period studied, but selections
 should be avoided, it should read the whole book or
 the whole poem to which they are introduced.

Here we are confronted by a serious difficulty.
 Plate we know, determined that the poets in his
 'Republic' should be well looked after lest they
 should result, matter to corrupt the morals of
 youth; ~~however~~, aware of the flood which happened
 when the flood-gates of knowledge were opened,
 was anxious collection on this score, had
 the publishers, who, like Friedrich Barthel discerned
 their educational mission, have done so much
 for the education of the world, helps us in this
 matter also, they must exist with a most
 sparing hand under an ever eye, the presence of
 a jealous scholar; but what can we do if conscience
 is not to be lost, if they set them the world of books
 open to their scholars without fear of the moral
 & moral damage left by a long previous pump.

(in child
 shape)

Many, ^{of} ~~us~~ who have taken our place in
in the republic of letters will be well content to
keep complete library additions in careful binding
left in their proper places, while handy volumes
in daily use might be kept about without
~~inconvenience~~ ^{inconvenience}. The Old Testament itself after
such a (very guarded) process would be more
available for the reading of children, & good
persons would feel that Shakespeare's ^{plays}
suffering from the removal of obscenities & others.

In this matter we cherish a ~~strict~~ ^{strong} opinion
of the ~~importance~~ ^{importance} of ~~the~~ ^{the} ~~education~~ ^{education}

All persons who are beginning their literary education
whether children or grown-ups, should have the
largest quantity ^{amount} of the best books at their disposal;
including ^{even} those groups of clear thinking & hard
working concerned with various branches of
science.

In another matter, let me first "re-medical" Mr. Arnold,
Dr. Arnold, advise us; (Nursery in report)

Here we feel the reason for a correct & liberal
curriculum, & as a matter of fact, we find
that the pupil who studies a number of subjects
knows them all as well as he who studies a few
knows those few.

Great
undelivered
to the country
of the children
Many a venture to repeat & put in question the
I have appeared in former letters - Children

